The Life Ideal, Scientific Prayer

A. A. LINDSAY, M. D.

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The Life Ideal

Scientific Prayer

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By

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Living The Life Ideal

WILL LIVE my ideal life." You, who have spoken those words gave description to the most musical and poetic thought that can come to the human mind. The thought must go before the act; thought and word are well on the way to the act and with the repetition of the voluntary thought, word and act, there comes the character realization—the spontaneity or automatism is established. When living the ideal has become the standard it is not probable that one will become dispossessed of the mode, therefore life in all of its phases and affairs becomes adapted to that regulation calling for the highest harmony. It is the law of standards (auto-sugges-

tion) that makes growth so impossible when one has the habit of inharmony, the code of practice fixed after some selection which is not prompted by the ideal.

I am convinced that down in the heart of everyone there is a preference for truth, beauty, love—the ideal, but since one finds he must overcome the current of usual human practice if he would be true, he consents to go against the tide of his own soul. There are no actual losses attending where one refrains from going with the usual; there are eternal losses and the height of ruin where one departs from his innate ideal. The individual who has the courage to follow his own soul's inspirations and intuitions is so rare that the world would deify such a woman or man. One has not the courage usually because each is trying to live another's life and is having the pattern set by ideas instead of having it created by the ideal. The zenith of courage has become attained when one resolves and lives after the

plans inspired of the creative intelligence within himself.

HINDRANCES TO LIVING THE IDEAL.

It is no particular tribute to one's strength if he does that which the masses of men do; the self-approval is sufficient compensation when one makes a way of his own; the loss of self respect when following the crowd is sufficient punishment for refuting nature's highest law, which is that each shall become an individual.

One who lives true to his ideal presents to the world that which is original for there are no duplicates. The ideal for one person is not the ideal for another for there are as many shades to truth, beauty and goodness as there are human beings and for this very reason each one should become the manifestation of his own innate manner. One hindrance to one's fulfillment of his ideal is that he is judged by the light of the idea in others. If he were judged by the

light of the ideal in others he would be the victim of injustice for the highest in one differs in vital elements as much as does the sun differ from the moon.

The self-appointed rulers over the different affairs of human life, the rulers of fashion, the rulers of manners, the makers of moral codes, and those who dictate the standards of arts (for music and painting and sculpture and literature vary as much from time to time as do the patterns of automobiles) and those, who, calculating, fix the educational standards, all are formulators of ideas and they seldom describe an ideal.

There is as much difference between an idea and an ideal as there is between a guess of the sense and reason department of the objective mind and the inspiration of the innate intelligence which knows without having to acquire. The department of truth, the intuitive phase with the heritage of spirit which spontaneously perceives, transcends all possible knowing upon the part of intellect. An idea is a thought arrangement se-

lected with reference to sensation, voluntarily formulated by the volitional department of the human being; the ideal is a picture originating in the highest spiritual phase of the individual, it is an element of the kingdom of heaven within the person. That which is called for by the picture of the perfect from that source should be worked into experience, should become objectified; that is the source of the true architectural plan after which one's life, if it is to be true, must be constructed.

Life is not a mass of something; life is the sum total of the elements or factors of experience and there is a truth picture, an ideal, which pertains to each item of life. Outside of some general principles there is nothing common among mankind for the ideal for each calls for an individual mode of exhibiting even those subjects which, by name, may be present in all. A musician may express music faithful to all the science of music and true to his individual ideal. Let another copy to the utmost and it

will not require a cultivated musician to disclose the fact that the faithful copy is not music, a mere amateur will perceive that. Yet the world of echoes will strive to imitate.

That which is involved in the last reference above is true of each thing in every life. Because ideas have become the usual plans the world has become primarily made up of human beings who are imitators and domination (tyrants and subjects) is consented to by the many and the part of ideals amounts to a subject for phantastic speech. The chief hindrance to one's expression of the ideal is the very loneliness of the situation. The world is following ideas conceived of from without and neglecting the attitudes and practice by which the pictures of the perfect can come before the consciousness of the individual to be approved as working plans by the executive department of the individual.

To be ridiculed and scorned is the price of daring to be one's self and few there are who have the commendable

self-sufficiency to be true when it is the custom to be false. To follow the true God when there are false gods with popular following requires more independence than is usual. Then, if one should become a loyal follower of the truth as it would be revealed to him from within he is sure to become so original that he will project into the lives of his fellows new ways; he will become a saviour and saviour's are subject to crucifixion, or at least to persecution until it is disclosed they cannot be annihilated, then the world accepts their teachings, declaring that it always knew the teachings were true. A man usually prefers to travel the beaten path; he chooses the commonplace rather than have the standard, the individual innate ideals, become the rule of his action. To be original and follow the guidance of the supreme self within is not popular, it is a solitary way and that is the greatest hindrance to living the life true to the ideal. But there are many helps—they overcome the hindrances if we know certain psy-

chological laws pertaining to the ideal and the compensation for living after it.

HELPS TO LIVING THE IDEAL.

That self-approval attending upon a consciousness of being right is payment enough to warrant a triumphant contact with all the oppositions to the life ideal. For the larger part life is a dealing with pictures; pictures in memory through recollections, pictures in prophecy through anticipation. Our contact with things, themselves, is brief but we may live in the pictures of the experiences forever. The most awful feature is not in the moment in which the situation is passing when it is a bad affair; the dismal picture it made while the experience was on, stamping an impression upon the plastic self comprised the chief disaster. The joy in a fleeting moment of objectification may be slight; the joy in long anticipation of something altogether desirable may hold one in ecstasy for a great while and the delight in a retained im-

mortal picture which is subject to recall may be of the heavenly degree and incessant.

I find in my professional observations people who are suffering more from a recollection of pain than from any organic condition warranting pain. The power of an image is shown to be absolute on the side of ruin. Harboring the picture in fear is a scientific basis of re-realizing the experience depicted in the imagery comprising the fear. This is scientific praying. Then, after the thing has been experienced, the suffering on account of the impression it made in picture form is much greater than the conscious suffering while the disaster was on. Surely the potency of the image is equally great when there is a joyful anticipation followed by the brief period of experience involving mind, soul and body, with the subsequent situation in which memory retains in its storehouse the history of the joyful encounter. The normal human being will rejoice incessantly in pleasurable anticipations

and happy recollections and this by no force of will but it will be his spontaneous attitude. I supply all of the above for the purpose of bringing ourselves to approach the proper estimate of a picture when it is impressed in the memory phase of the soul or in its prophecy phase. If I succeed in that I will silence any suggestion of limitation of potencies pertaining to the ideal when we declare that the ideal is a picture, an image, a thought in the innate phase of the soul.

A man or woman should be, in the body, in every form, texture, tint, chemistry, magnetism and function; expression of countenance, the sparkle of the eye and the glow of the cheek—every physical appointment, a materilization and personification of the image of the individual, the picture present in his department of ideals. The physical being of such a person would be in the image of God, for the God within has supplied the image after which the body is built.

The God within, the department of ideals, holds the picture of every in-

dividual item of character that should be manifested in the habit or character phase of the person; one is not possessed of a body at conception except one cell. He has the potency of a complex body which must be built. He is not born with character, he must build that. His phase of innate ideals is the source from which the patterns must be received by his consciousness and approved by that volitional phase before the elements of character can be individualized as the spiritual image of God—images supplied from the God within.

The God within holds all of the pictures of the innate ideals of which the life of the human being, the individual, should become comprised. His relationships to his fellow-man, to the world's flowers and all the rest of animate forms, every expression, indeed all things which one should experience, manifest or attain are in image form present in the department of innate ideals and for the individual there is no other source from

which his true pictures, architectural plans, can be gained.

I am now looking to some of the helps to living the ideal life; could I do more than show that which the ideal contains? Could one wish for higher attainment than the perfect for himself as an individual? Could one desire more joy than the potencies of joy present in his own soul? Can one wish for art that is greater than the completest? Is it possible to wish for a body superior in form and harmonies to that which is appointed by the God within?

I consider that I have supplied the supremest help when I have shown the potency of an image in any phase of the soul, either its memory, prophecy or innate phase in which are held the pictures of the perfect upon every subject, the ideals. At least I have supplied a most vital aid when I show where one must look to find his individual working plans, which, being followed will make him and his life ideal. In this exhibition I realize I have told no one anything which he did

not know previous to my description. Perhaps he did not know he knew—perhaps he is benefited by knowing that one who has no devotion except to discover man and disclose man to himself, testifies to its truth; everyone may have more confidence in his own knowledge when his impressions have become corroborated by one who gives his life to the subject. If my testimony helps one when I have borne witness to the presence of truth in every man I am sure I will become a benefactor indeed when I show the scientific formulas for gaining the practical relationships to the department of deific knowledge and power; the seat of the ideals. I am sure few teachers have been of service in this direction. I have been compelled to wonder why the leaders of men, the self--appointed teachers, have taught throughout the ages that if a man is to be built into perfections he must seek outside for the patterns; he must pray for a special providence to supply a pattern and force his life into

fulfillment of the pattern. I have wondered why a man must wait for favor if he is to become strong in body and character or if he is to be guided by something greater than his intellect he must look to an outside source. Mankind is coming into its own very rapidly and there is a liberating gospel that shall satisfy everyone that he is right when he is looking within for pattern and power pertaining to all of which he should become the manifestation.

I do not wish to convey the truths pertaining to how to live the life ideal through the "thou shalt nots." Gaining and applying the truth in any matter contradicts all that is false upon the subject. Enthroning the ideal repudiates all that is different and less. One has no occasion to attack ugliness when one is growing beauty. One has no occasion to make outcry against the artificial when he is living the natural and all true beauty is in the natural, not in any of its substitutes and one is giving one's fellowman too large a place when he would

practice the artifice because it is a custom.

But how wonderful is beauty—I can agree with Maeterlink when he declares that beauty is the soul's food—it surely perishes when there is not a supply and how it does shrink either in the presence of ugliness or the artificialities, the hypocrisies. One becomes like that about which he thinks a great deal—may we dwell in the ideal; may we seek to know its face, may we become familiar with all that is within that nearby kingdom of heaven.

Planting a Prayer

ONSCIOUS, intentional formal praying does not need attention at our hands; the prayers issued in the average life when the iudividual is unaware of the fact that he is asking or commanding in the most scientific manner should have the most careful examination. There are definite laws pertaining to prayer the same as there are laws of sowing and gathering.

Upon the subject of prayer we act usually as if only the good things which we formally ask would become probable realizations. We would be just as wise in thinking that since wheat is a most desirable product seeds of wire-grass would not reproduce their kind if they should be thrown upon the earth. The laws of germination are just the same whether the earth receives into its bosom the grains of wheat sown intentionally or

a burr that falls from the sleeve of one's coat. The farmer knows this so well that that he is ever watchful to see that no burrs mature on his land; he knows that with slight indulgence it would not be very long until there would be no food in the soil for wheat, it would all be consumed by the weed.

Everyone assumes a familiarity with the subject of planting. The wife selects from the seed catalogue the flowers she would wish to see blooming in her yard and she plans the seeds knowing that she can depend upon the development that will give her the color scheme she would wish fulfilled when the flowers are blooming. How fortunate she would be if she knew that the thoughts she forms in her meditations and the thoughts she hurls into picture form, are, when issued, real seeds and planted in the medium which will reproduce each thought in its own peculiar shading and will be wholesome and sweet like the orange or may be as poisonous as the deadly nightshade. I am not using a figure of speech

in this connection; I am exhibiting parallels; there is no difference in the principles involved in planting a seed of the carnation and issuing a formulated thought, coming to a conclusion, for the reproductive quality in both instances is the same. It is the image with impulse in the carnation using a cell in material form through which to objectify or exhibit to the world that which that picture (image) calls for and it comes back to the credit of the carnation—it keeps its classification since it was through the carnation species that the image came. The house-wife plants the varieties she wishes, dependably certain of their faithfulness to species and variety. The pink seed is a thought and earth, temperature, moisture and chemistry aid in the expression of the thought.

The woman meditates or in an emotional manner thinks a thought, creates a picture, a picture accompanied with an impulse; her brain is the instrument of her mind used in formulating this seed, her subconscious self, acting upon ether

waves, plants in the souls of other beings the image and impulse (the seed). She just as certainly plants these seeds in her own soul or subconscious phase, therefore, altogether she has the whole world of mankind and perhaps the domestic animals with which she is in rapport and probably the vegetable world with which she has contact, for her harvest field. The earth helps to answer the prayer of the carnation seed, its prayer for expression, the universe of cell life and intelligence may serve in giving back in kind but multiplied degree the reproduction of the formulated thought of the human being and in the reproduction exhibit experience (facts) forms or that which is essentially comprehended in the picture created by the mind of the human being. In the instance of the housewife she may be scientifically sure that she has provided for multiplied beauty, happiness, health, harmony, love or whatsoever construction is described in her thought, to return to her from myriad directions, when her thought is predomi-

nately beautiful. It is quite as dependable that fear, hatred, bitterness, abuse, falsehood, dishonesty or any other destructive picturing will return in all multiplicity, some a hundred fold, some a thousand fold, but the harvest surely will be after the kind of thoughts formulated in meditation or emotionally reinforced.

Naturally, one wishes to have it explained; how can these things be? All thought results are fulfillments of prayers; they occur under the science of prayer. When a farmer sows seeds he is praying for a harvest but the chief virtue is in the seed itself being a prayer. If the farmer inadvertently drops a cockle burr he has complied with the science of prayer as fully as when he intentionally dropped the grain of corn and each will produce its kind (unless he destroys one or the other before it reproduces).

We used to be instructed that a prayer is a desire of the heart, uttered or thought. Through the modern modes of practical psychology it has become possible to analyze prayer and of course we

have come to realize that a fear of the heart has the same potency that a desire or hope possesses; that the same power and intelligence answers in both instances. When one has desire and expectation he directs the deific power within him constructively; when he is filled with fear he has as much expectancy as one who hopes and his fear—picturing directs the same deific power destructively that works constructively when one's pictures call for blessing instead of the opposite.

With the same certainty that the desirable grain of corn and the undesirable cockle burr referred to above will both reproduce unless neutralized, sterilized, cancelled or the virility destroyed in some way so will the images planted in one's own subconscious and in the souls of others reproduce and continue to do so, repeating the history periodically, unless counter suggestions are used to destroy the virility of the images, the seed thoughts. All planting is scientifically praying—all thinking is planting. All

forms and all experiences have their sources in images and the human being has the power of selecting the images, choosing his prayers. He needs to choose prayers to cancel every destructive picturing he has ever issued or that may have come into his soul through heredity or telepathy from others or pictures of diseases or disasters or inharmonies that may have been experienced. All uncancelled pictures in one's soul are most potent prayers and they will reproduce under the law of soul expectancy, that law by which the God within builds into form that which is called for by the images that have been consented to or chosen by the volition of the individual.

Tantrums are Prayers

DOCTOR, I think I must tell you about that which I know to be the cause of my suffering from inflamed nerves. I have carried my sorrow, never feeling until today that any good could come to anyone through its discussion; and I do feel so humiliated over having to talk about myself. After the third treatment the pain disappeared and remained absent until my sorrow reappeared, that which paralyzes my mind, takes all hope out of my soul and diseases my body.

"My sister and I have lived together for several years, she being engaged in an art way and I in the practical life. I have no interest in life except to care for her and I would gladly give up my life for her pleasure or to save her in any manner. I love her and I do not care for anything else nor anyone else in any

important degree. I decided that she would become more contented if we made a home for ourselves so I have provided the home and have kept it up and, although attending to business, I do the work of the house. All of this would be a constant joy and I would grow strong if it were only to work for her and our home. The work would make no impression upon me harmfully. Some days I leave home to go to my work with only the clear horizon of happiness—how well I feel and how successful I am on those days, too! It does not seem that it could ever become dark again but when I return home I may receive the most terrific tongue lashing from my sister. The excuse she begins with may be wholly a trumped up thing, at most it will be over some mere trifle of disappointment for which she blames me and she makes it a life and death matter before she ceases talking about it; then she connects the circumstance with all the things she has made the excuse for abusing me, or at least goes over enough of them to

agitate herself to the highest degree of rage and abuse. I do not know where she gets the terms in which she curses me; all of her eloquence is applied in her terrific condemnation. Any self-defense I make arouses her all the more and if I were to become angry at her injustice I would have occasion to fear for my life, so determined is she to overcome me. I endeavor to repress all that I could say in an outcry at so terrible a thing. When I am crushed to the earth and have to drag myself through the household service and finally retire, my grief keeps me awake until I fall asleep with a dazed brain. Of course I see that such destructive images which I hold previous to going to sleep is a scientific treatment." (A scientific prayer, she could have said) "to send me into chronic sorrow and suffering and disease.

"It would make no difference if I knew it would take my life I could not prevent the overwhelming grief at a situation so wholly unjust in which the only person in the world I care for is

treating me so badly. I awaken with inflamed nerves; I do my morning work and go out to business all day at the work which requires me to walk a great deal and the pain is more awful than I can describe. My sister may appear radiant and happy in a moment after she has used her abusive words to my complete annihilation. After her explosion she is perfectly happy but a thousand times I have apologized to her for doing the things which she, herself, had done, not I. I would do anything in the world for peace—I would destroy my own life easily only I know that could not bring her any advantage. I could forget the worst thing she ever did or said if she would acknowledge she had done wrong and ask forgiveness but she never seems to believe herself in the wrong, not even after she has had her outlet in hateful attitudes. She continues to act as if I were to be pitied for having been the cause of so much suffering to her. But I am so grateful for any change that I comply with her demands and accept her

favorable attitude toward herself, hoping to delay another attack as long as I can. They never are absent a length of time sufficient for me to gain in the interval so as to keep up an average of health; I am losing and I hoped with your aid to get ahead. You helped me to a few days of ease and I saw what a wonderful thing is peace and health and I was making such good progress in my business and I was foolish enough to think nothing could ever happen to set me back again. I seem to forget how terrible the assault of injustice is; how terrible it is to hear my own sister using language of the vilest sort especially that degree of despair that I feel when she uses that language in blaming me. I cannot imagine what would have become of her if I had not taken care of her but if I had caused her complete ruin I could not be more condemned. Doctor, I wish to get well for her sake; what am I to do? Your treatments could cure me but not while I have these awful periods of grief. I feel that if I did not have the

griefs I would not need the treatment and yet that it is an injustice to you and your treatment to take it when I cannot live consistent with the harmony you teach."

Well, my reader, what have you to say? What is your solution of the problem? "Why, I would just get right out of the life of such a wicked person," says one. Would you do so? Perhaps you who reply that way would not be situated to pass on a case like this at all for I see you do not take account of the law by which this persecuted sister became the victim. You, the same as every other person, are a result. Your body, its form, state of health therein, your disposition, intellectuality and character as well as all of your relationships are results. Results of what? Results of prayers. All images are scientific prayers, all images that become present in the subconscious. This good woman grew up under the teaching that sacrifice is the highest order of human life; she prayed while establishing her prin-

ciples of spontaneous sacrifice that she might become the scape goat—perhaps in the more modern language which by use has ceased to be slang, the goat. She prayed that she might be repressed in that which she could become and, therefore, prayed that a life would become so selfish that it would dominate her and help repress her—help her fulfill her spirit of sacrifice. If she believed in penance she could not possibly pass through more typical performance to that end. The self annihilation of the ascetic could not be greater. Everyone who prays to become a victim is praying for another to become a victimizer—two lives becoming destructive through a prayer lived, a prayer that is inspired out of the best that is in the human being; really inspired through the desire to serve but with the idea to serve at self loss.

I suppose you would not be a reader of my writings if you did not have an interest in them to an extent that you desire to know what I could bring out of

my knowledge of practical psychology in the nature of a solution of the problem. I am sure it is a psychological matter—a case of cause and effect in all respects. To change an effect one must change the cause. My reply to your immediate question, what is the cause? The cause is prayer, image—thoughts. Each kind of thought has its results; destructive thought produces destruction, not possible construction. Constructive thought cannot produce destruction. When one sees destruction he must be sure that the working plan, image, prayer, was destructive. The situation described is a destructive result. The victimizer, given to destructive tantrums was well filled up with destructive picturings over which she became emotional. She planted destructive imagery in the soul of her victim and had given the suggestions so often under the third degree principle, with destruction, that the one who was abused had wondered if she were not mistaken in herself and really was as bad as the tormentor de-

clared. She was on the eve of condemning herself as she was condemned in the imagery of the tyrannical sister.

Yes, the solution must consist in changing the pictures, especially in the mind and soul of the one who formulates the curses. Is this possible? Yes, but that which I say from practical experience in this matter I would not have occasion to say in many things that are wholly wrong. I have hope of correction in almost every wrong but I cannot assume much in these situations and I have had them to deal with where it was a husband and wife, a brother and sister, parent and child, and even in instances of friends who had become so related that one would endure the curses of the other and yet continue in his life and service. I reply, cure is possible but not probable. Impractical, mystical, phantastic people, those who are willing to affirm an untruth or an improbability are intolerant of my truthful statement that correction in such instances is improbable. Nothing of the desirable

occurs without aspiration nor exceeding the degree of it; aspiration for correction involves admission of a situation that needs correction. One who has abused and accused another the thousands of times that occur in the lives of those who have tantrums is egotistical, admits of no error in himself, manages always to get the other person condemned. Admitting no self inharmony he aspires for no correction for himself. Acknowledgement of need would be the vital part of a successful prayer for improvement.

I noted carefully that the abusing sister did not repent afterward. To forgive, when asked, is constructive. But to ask is constructive because it involves acknowledgement of a need and a seeking after correction. That would become a constructive prayer and if one sinned against another seventy times seven and yet acknowledged the wrong and sought forgiveness it would be constructive for both persons. The egotist, the selfrighteous cannot comply with constructive

prayer; they must change in disposition first. I could have wished that I might say to this woman that if she endured, time would cure or that anything else would cure; I could say no such thing for the law of attainment is through aspiration and no one can ask in the right spirit pertaining to an imperfection while at the same time denying the imperfection and charging all inharmony to another or others. There are many people who go through their lives with stunted, stultified characters because their dominant quality is to put all blame on others for the inharmonies and who try to steal the credit for themselves for the good done by others. All such people are living images, prayers, to become falsely blamed and to become robbed of whatsoever things they do possess. Sooner or later their prayers become answered for they will become confused and invest where they shall lose—sometimes invest that which is

more precious than money-wealth; invest their feelings.

The only item of encouragement to offer the distressed lady while she lived with the sister was that through our telepathic communication with her sister we might create in her the impulse to wish to realize her wrong modes and seek to correct them. To argue with her would mean her renewal of reply that she was right and the other wrong; this would be a suggestion to herself to make her still more the victim of her hallucination of being right when she was altogether wrong. If we can convey a strong impulse to her soul to see the truth and acknowledge to her own consciousness that she is in the wrong we might then provide for the next important feature, aspiration to become right.

Have you noticed that all of the most terrible things in life are things that ought not to be and would not be only for some one's hardness, harshness, tyranny, egotism or self-righteousness?

Calamities that come for which there seems to be some reasonable excuse do not take hold of us with such destruction as do things such as I have described which are wholly due to injustice. Scientific prayer is fulfilled by those who are unjust, ultimately if not immediately bringing into their experience the consistent results. In my analysis of the Gadfly it was made evident that he who stings will be stung, and that more painfully than he could ever sting. One's own soul answers in one's own life every curse he feels relative to another. "Curses, like chickens, come home to roost" was in writing books when we used to try to write after copy. Why do curses come home to the individual and live in his life faithful to the imagery involved in the description when a curse is thought, whether uttered or not? Because creating a thought is preparing a prayer and a prayer prepared is given to the God within to fulfill and the God within is equipped with omnipotence so far as the individual is concerned. The

good woman desired only her sister's happiness, her blessing. Her good motive could not prevent the reversing of her chemistry from the normal when a destructive emotion filled her soul—the imagery called, under the law of prayer, for the poisons to be created in her body, poisons that caused the nerves to become inflamed and her blood so charged with wrong chemistry that no cell of her body could receive the proper food. The question of motive has little to do with results—the law is the law of prayer; if the imagery is destructive, neither motive nor anything else can prevent destruction occurring along the whole line in which the imagery applies. Constructive imagery builds everyone and everything which comes in contact with the imagery. The law, first above all other laws to know and co-operate with is the law of prayer—the law of entertaining in the subconscious a picture, a thought.

A husband had a form of disease that caused him to become delirious a period

of time before his death. His wife was deeply impressed by that form of his suffering and brooded over it a great deal. Six months after the husband's death a girl was born. At the age of thirty the daughter became violently insane. I am asked if there is any possible connection between the mental situations of the two persons. It is entirely consistent that the mother and father would have imparted the prenatal imagery and impulse to this child. Stored in the subconscious of the child may be many potent pictures either of the desirable or the unfortunate and that is why I never fail to give every person who comes under my care in private or class psycho-culture the repeated suggestion that every picture calling for an unhappy experience in disease or other form shall become cancelled. A picture is a prayer, a suggestion and the way to neutralize a picture is not through dosing with a chemical but through the introduction of a counter prayer, suggestion.

All that can occur through heredity or

pre-natal influence either would be the passing over to the child's soul pictures possessed by the parents or ancestors. It might be true that the sister described in the above has pictures from ancestry that gave her the trend in her disposition toward abusiveness of one who might be serving her life in the most important way. Law makes no allowance for the source—law simply says, "You are entertaining pictures in your soul, prayers that call for fulfillment; if you retain the pictures I shall have to continue to bring you the same experiences." It is a fact that images created from any source can become dissolved, made of no effect, therefore each one is responsible for retaining virile pictures whether he chose them originally or not. Under the laws of the silence and suggestion the pictures can be destroyed because under the formulas direct command will remove them from the hands of the Builder, the individual's own soul. All the prayers and wishing in the uni-

verse, directed elsewhere than to the seat of the control within the individual, would not remove a single pattern. It is quite evident that I had access to the wrong sister in the instance given, so far as any effect upon the *cause* of contention and unhappiness and disease is concerned. To reverse her trend, correct her disposition would provide for the cure of all the forms of inharmonies in the lives of both sisters. Still no suggestions would count for any benefit until confession of fault and personal aspiration became a voluntary attitude.

Everything desirable, even to heaven in all of its features is attainable through prayer but growth depends as much upon elimination as upon nutrition. To eliminate a fault requires the acknowledgement of the fault. Man is his own maker; he makes himself through prayer because by prayer he may remove all undesirable pictures and place within his own soul the desirable pictures. Pray without ceasing, but pray, as Jesus

taught, to the kingdom of heaven, the Highest within you.

Psychology of the Goat

THE small boy was talking to his cousin about a watermelon. The conversation was overheard by the larger boy, who, because he was of the same parents, was known as the boy's brother. The little fellow was suggesting that the cousin should take the melon from the patch and hide it a-while, then if anyone made a fuss about the melon the small brother could say he did not know where it was.

The big brother took the case up for trial at early candle lighting when the father and mother and some more relatives were gathered as audience and spectators while the condemnation and sentence were passed upon the dishonest eight-year-old. The condemnation was great at the time but the immediate punishment was slight, the boy being sent to the darkness.

There never came a time either in

childhood, youth or manhood in which the elder brother did not consider himself the detective, witness, judge and jury to keep new miseries and condemnations over the younger. Had he not proved that the younger was dishonest, not to be trusted on a farm where there was a ripe watermelon? And is it not true that he who will steal a penny in his childhood would steal a million in his adult stage?

There is, so it is alleged, a scape-goat in every family. The world loves a scape-goat, even appointing Jesus to be one for all the theological world. Rather than seem to create confusion between this small boy and Jesus we would best adopt the modern word which has passed from slang into acceptance in good society—the younger lad and man was the goat. The elder, self-righteous brother committed much more wrong than any one boy's portion, but having obtained the conviction of the child on one occasion he was situated to make him the goat on all others. The self-righteous

one always went clear for he had ways of bringing appearancees to show himself present in wrongs only as a guardian of his younger brother, who was so bad. In this family it was shown that it is scientifically dependable—"to get a dog killed, first give him a bad name."

I could add that from the history of this family a real sneak with the cowardice of the evesdropper with fondness for condemning others and the hypocrisy of the self-righteous may become an everlasting factor of evil in the life of one whom he selects for his victim.

The little fellow, it seems, arrived in the world to the great disappointment of all who should have prepared a gracious welcome, therefore, there were many forms of force working to appoint him the goat. He became necessary to the elder brother, the coward, who enjoyed torturing the younger to the very point of death. He made the selection of a poor cutting instrument which was the only reason that at ten years of age he did not escape the world of affliction

through his own hand. However, he served the important purpose in his brother's life for the latter needed an outlet for the meanness which no circumstances except those of a "well regulated" home could have provided.

Both became grown up but still remained in the same relationship. When business matters developed in a form in which the senior had purchased much more merchandise than he could sell and was heading for financial ruin, the goat arranged to get his notes taken and his brother's released. The ultimate condemnation of the goat was as complete as when he planned to steal his own watermelon. The sneak (detective) could look in any old ash-barrel and find evidence to incriminate the brother and he managed to do so upon every point upon which the younger man had any ideals. His motives were impugned until he doubted his own sincere intentions in any matter and a thousand times he felt that he would best accept his classification and become as bad as those who

made his life and by their tyranny repressed all that was greatest within him. The psychology of relatives, when analyzed, exhibits the fact that almost every life is directed to its great disadvantage and limitation by the attitudes of the ones, closely related. The very last liberation that comes to anyone, if it comes, is liberation from the bad imagery held over him by his relatives.

I have analyzed the above typical case and, like you, my reader, I asked what it could be that kept the boys and men in contact—why did the younger one continue to be a goat? The short and true answer is, prayers held them both in just what they were at all times—prayers that went in advance of the facts and forms. The boy who was misjudged was filled with pictures calling for a sneak to remain in his life—one who would always keep him under suspicion. The elder brother was filled with pictures by which he must continue to condemn unjustly—he was also sending prayers ahead which must ultimately

cause him to be in a situation to be condemned without cause; he, too, must get into a situation where one could hurt him more than he had ever hurt his victim and also it must be a situation in which he was not earning such bad treatment from the source from which it came. He had earned it—he had put out pictures calling for it but the agent of his affliction must not be warranted in giving him the judgements and the punishments. I am faithful to my subject—prayers are pictures stored in the subconscious, the prayer answering power and every picture will be fulfilled unless it is destroyed by a counter suggestion.

Time went on and the self-righteous brother became confused in his plans and thought he was doing the best for himself and such a noble deed for another, his sister, that he provided for her a nice home. Pretty soon she became dissatisfied and turned upon her brother to pronounce him the chief factor of destruction of all that was good

in her and her life. Really he was providing for her more than one could reasonably ask. Now he is the goat—his prayers, pictures which had been stored away while he was unjustly condemning his brother are becoming fulfilled, paid up with usury. The meanness described under the title in this book, "Tantrums Are Prayers" which was attributed to the victimized sister, was the quality of his sister's description of the brother who was trying his best to make her life most comfortable. His desperation became so great that he even appealed to his younger brother, his oftimes goat, for a solution of the problem. By this time the younger had had his "eye teeth" cut and had only one reply to make—the reply, "One's life is an incessant sowing and reaping; in one period the individual realizes his pictures of a former period. When those pictures, prayers are fulfilled then one merges into the fulfillment of another series of picturings, for thoughts are seeds and they are sown in the soul's field and they

must all grow unless their virility is destroyed." The sister was issuing threats, prayers, pictures, thoughts, of getting married—prayers that were seeds sown in her soul and in the soul of the brother.

She became married after this period of mistaken emotions and false interpretations and accusations against her brother. She was praying for a real form to come which would fulfill her mistaken interpretation of the brother. As for her and her prayers, let it suffice to say that she declared that the good, worthwhile work of her life would be accomplished in developing self-mastery in her husband who has tantrums and becomes angrier and more severe in his false abuse of her than she ever was capable of becoming in regard to her brother. Scientific prayer, is my subject and I have not made a digression. What became of the brother, the one who created the goat, and then, himself, became the goat? The outlook seems to be favorable for him to remain a goat the rest of his life. He fixed his affections on

an idea, all of his hopes, centering all of his joys on one picture—and for him the picture is not within the laws of creation to become fulfilled. His sister's pictures of marriage grew like weeds in his soul—everyone knows what cocklebburrs, ragweeds, dogfennel, dandelion do to wheat, corn or other desirable products; his stored pictures are creating results after the order indicated. Liberation is not in prospect; apparently he has tied his hands for the rest of his life. He has deceived himself all along the way as does everyone who becomes a ferret to seek out the evil of others. What one looks for in others is a scientific prayer to become like, one's self. Life is full of the greatest privilege that the Universe has to bestow; the privilege of making pictures, thinking thoughts, formulating prayers. We may reverse all trends by changing the pictures, annihilating the undesirable laying hold upon the desirable.

Jesus Taught a Scientific Prayer

O FEARLESS and sincere student will value anything Jesus was alleged to have said unless it be consistent with his predominating thought or with demonstrated truth. The one fact of the long period of time which elapsed before his teachings were put into any form for permanent preservation would make the report unreliable.

To whatever extent I shall at any time give attention to any sayings of any part of the New or Old Testament it will be to preserve a truth—not because I think any writer therein originated a truth. I must be understood to believe completely in the divinity of Jesus, for a man cannot reach individualization by any route except the God his Father route.

Man is spirit, therefore could not be the offspring of matter, although he could not manifest as an individual spirit without a material body or instrument.

Not even an insane mind has been able to form a conception of spirit separate from some sort of a body, ethereal or coarser. I wish to be understood to believe that Jesus meant what he said when he taught the universal brotherhood of man and the common divinity in which he participated with all who should come after him.

Many a church has not been built upon the truths of the Bible, but upon distorted interpretations of it. It is a failing institution with a disposition to discard, not the Bible, but its own teachings, with no tendency to approach the truths in the book. Therefore it is for the scientist to save the good that is in the New Testament.

I realize that when the disciples asked Jesus what to say, he gave them a scienitfic formula, which I take pleasure in exhibiting in its accuracy, to restore it to use—to be prayed in spirit, not simply in form as it has been in the past.

The Father, the Creator of each body, is the soul that is in that body, and the

same God that builds the body remains present within it to rule it, rebuild it and to answer to all that the individual is to be or to have; this is the permanent individual.

Let us follow this fact now. When they asked Jesus to teach them a prayer like John taught his disciples, Jesus said to begin by saying (he was teaching the number) : "Our Father which art in heaven——" Then they interrupted him and asked: "Where is heaven?" To which he replied: "—the kingdom of heaven cometh not with observation, it is within you."

The Father or King or Creator that is in this kingdom of heaven is the power that he told them to address. To study this with understanding we should think what it is with which the disciples were to make this prayer. You surely see at once that it is the objective man that is praying. Is it not plain that the instruction is "When you pray, choose these words?" Now, if one chooses, he does so with his conscious will or ob-

jective—his intellectual department.

Literally ,then, Jesus told them to pray with the outer, objective man to the Father which is in the Kingdom of Heaven, which is within, and also taught them to believe that when they prayed they would receive. Jesus had shown them that the individual, prayer-answering God is within. He had shown them about the innate perfect knowledge within in all of the lessons he had taught about his father—that he and his father are one with the Comforter which is one of the provinces of the department of innate knowledge — lessons which taught that the father and son and holy spirit or Comforter are one. Then, in order to make the individual a unit by bringing external self and life into accord with his inner self, he asks them to pray and to say: 'Our Father which art in heaven, hallowed be thy name"—a man should with his will reverence his own soul—'thy kingdom come, thy will be done on earth as it is in heaven"—a reasonable prayer in view of the fact

that the outer or sense standards and the limited knowledge of the objective reasoning mind and will could not choose for the best nor know how to direct the life. Therefore, the prayer to cause the objective life to be of the same will that is known by the department of innate knowledge, so that all the phases of one's life will be under infinite guidance, is essential.

"Give us this day our daily bread" is a good form for two reasons; one is that it teaches the lesson of constant trust that prevents us from looking ahead with anxiety, and the other is that if the innate department of the soul is believed in to an extent that it is even prayed to it will prompt all of the activities in business and breadwinning life; an attitude and practice most needed by us today.

"Forgive us our trespasses as we forgive those who trespass against us"—if there had been any doubt previous to this sentence that this is the prayer of the voluntary part of the man it would be decided here, when he says for one

to forgive another, etc. In forgiving you have to first bring your mind to choose to forgive, and afterwards, in your heart, you forgive.

He says for his disciples to command that creative, controlling, supreme power within to express the harmonies in the objective, physical and intellectual man that the intellectual man chooses to have in his relationship to his fellow man. I wish to make this vital phase of the question plain, so I will say: Let it be supposed that one comes to a decision to hate his fellow man, with cause or without. Hate is always just the same, it is on the destructive side (you do not have to hate any one, just go away and have nothing to do with him if he is not congenial enough to be helped at your hands). A hating attitude of the mind determines the imagery to be held in the mind—it is law that the image held in the mind shall be the design which the building and organizing and reorganizing power within shall follow. When that controlling power exhibits hate in the

body, the individual is sick and his mind soon ceases to think right.

It is equivalent to a command to that power within to curse one in every way, for that one to fill his mind with hate or condemnation. I have given the exact chemical and other constitutional changes attendant upon the unforgiving attitude in various books. Let it be that a man chooses to forgive another, then in accord with his prayer his soul acts generously, constructively and harmoniously through and upon the individual in all of his phases. Even Jesus paid every tribute to the man's will. He always showed that a man could have that which he chose, but that if he chose not in accord with this father in the inner kingdom, that which he received would be to his injury; that it would separate him objectively from his innate self, his department of ideals. And he further taught that this separation constituted hell, punishment—that a rich man would seldom find this innate self because he, having his objective standards, would

not seek the higher and seeking is the essential act upon the part of the conscious mind in order to find the higher.

Then Jesus said: "Lead us not into temptation, but deliver us from evil." To see the meaning of this you will have to follow me through the process by which one can make such an impression upon his Father, his soul, his controlling department, that that power could be caused to lead one to choose evil spontaneously. In order that a man be a free agent he must be so related in his will to the building and executive power within him that he can command that power to obey the will in its choice. If one could not will and cause the executive department to follow his choosing there would be no individuality—we are made peculiar through our individual interpretations of life.

Then, since this is true, we choose a way of thinking or we choose an action. We choose to do a thing and after so choosing and so acting a few times we discover that we do that thing in that

way without thinking—we do it spontaneously. We do it involuntarily and unconsciously because we have by the repetition impressed the power within that that is our desire. Jesus said to them that if they would pray in his way, in these words, that they could affect this spontaneous department to give their minds right inclinations and correct the impressions to the contrary that had been made upon that plastic self.

"For thine is the kingdom and the power and the glory, forever."

Scientifically speaking, if a man lives a constant acknowledgement that the innate self is the everlasting individual, and that all superior power is inherent there, this attitude unifies the individual in all of his phases, under the one kingdom of heaven, and such an individual will surely say "thine is the Glory."

If you will read the whole teachings of Jesus you will realize that this was the Kingdom he came to establish on earth; to acquaint each man with his own innate, God self; the instruction that would

show the law of his own liberty. He did not come to create a church; he formed no organizations. The church's interpretation that his teachings were to point man to heaven as a place after death is far from the truth and far more disastrous than the interpretation that the Jews and Romans put upon his teachings when they said he was trying to establish a local government with himself as the ruler—which interpretation did, in accord with his own oft repeated prophecy, result in his death.

The plain and simple teachings of Jesus will cause the development of character. The distortion has robbed the believing man of his hope and his formula for development.

I commend to all men the prayer Jesus taught his disciples, realizing that it is the conscious man addressing the God within, never to pray as a form only, but to believe and feel; modify the words to meet any situation.

The Silence

THERE is a scientific formula for obtaining the Vision, for receiving inspiration, the true and dependable guidance, instruction and comfort, direct from the department that has perfect knowledge and power.

That formula is comprehended in the terms and practices and principles of the Silence.

There is a heavenly quiet which can be enjoyed and converted into multiplied blessing by an adept, even if he were in the midst of great anvils, furnaces and forges of a riveting shop or surrounded by a multitude of turbulent people. A quiet that he feels in all of his being when he commands it; when he may hear no other musical instrument but his own violin or piano, although a score of instruments were operating around him, each following its own melody.

There are others who are completely

stunned by sounds or movements or even thoughts around them; those who can not sit quietly or choose their own movements in the midst of a multitude, but rather fall into the confusion with others. Again, there are those who never know or feel the quiet even in the solitude of forest or desert or by the side of still waters. Not feeling the quiet, they often make violent sounds to drive away fear. I find there are as many varieties of attitudes toward quiet as there are people, so I may as well desist from defining what mere quiet means to human beings.

There are many senses in which there may be a quiet, none of which are in any way related to "The Silence"—to explain this will enable many people to understand why they do not receive the blessings that we claim scientifically possible from certain practices under the true Silence.

Many a man has followed a habit of taking a little walk at the beginning or the ending of the day or at midday who

never obtained any important result from it; yet when Abraham Lincoln returned to the White House after his walk he knew exactly what to do with reference to the pending questions of that day. Many a man has sat back in his seat in a car, to all appearances asleep, although not asleep, who only obtained a little physical rest and relaxation; Lincoln under similar circumstances had something at hand the following day, which he prepared in those moments on the train, that so far exceeded in merit the speech of Everett, the greatest orator of that period, that Lincoln's speech made the people feel it would have been a sacrilege to applaud, a speech that carried every man with the speaker to the complete annihilation of the prejudices. Lincoln had a miracle for every hour of his life to all except those who understand the powers of the Silence. No man ever excelled him in the practical knowledge that was needed in his field of action and yet he had not the education of school or college; he had the edu-

cation of "The Silence." But if thousands of others have done the same things, apparently, that he did with reference to retreating from the stir of surroundings, yet could not solve problems, what was the secret of Lincoln's bringing so much out of the principle and practice?

Lincoln was not one who went into trances, nor did he ever think that he was spoken to by a voice from the outside, so his ability to retire was a retirement to his inner self. His soul was his teacher all through his life. Without knowing it, perhaps, he scientifically applied the laws of the Silence. Lincoln's greatness is not for you, but a greater greatness for you is to be found in the same practice, for it will be your individual unfoldment, and what is your own is more to you than if you were a copy of the Savior of the world.

To begin a formal practice of the Methods of the Silence the universal procedure, regardless of the form of the blessing you wish, is the preparation by passivity.

Passivity is a mental state as complete in rest and ease as if you were asleep, although the stage of passivity I am describing is not sleep, but often is followed by sleep.

Passivity of the mind cannot be perfect with any tension upon the body, external or internal. The first step, therefore, is to place the body in a place and position where relaxation is possible. Will to let go. When you actually drop down as a dead weight upon chair or couch you put all of the voluntary part of you to rest and this is sufficiently suggestive to your involuntary mind to put all involuntary organs and structures to rest, internal and external. Now let your mind wander, indifferently, to many subjects, avoiding concentration of the mind, for that is activity, whereas you are now seeking passivity.

When the body is comfortable and relaxed and the mind indifferent, passivity is not slow in coming to almost any one.

You have in the above the lesson on passivity which is scientific. Every one

has brought ruin to himself when he modified it. When they tell you to concentrate your mind in this passivity you will prevent all good results if you obey them. Do you ask why? Because the passivity is for the purpose of bringing your objective self subject to impressions that come out of the subjective self; of blending your conscious mind with the soul so that you can receive its instructions or the benefit of its healing power. You are making ready to carry your prayer right to the power that can answer it, and as long as your conscious mind remains actively fixed upon the thing you wish your soul is not taking hold of the matter. You must objectively place your desires with your soul.

If I have made the ways of relaxation and passivity sufficiently plain to you, let us go back to something that you should do before you become passive. I might refer you to Lincoln's practice to make this clear. The national questions were before him to answer. With his objective phase of mind, he reviewed all

of the features of the matter and he saw how vital the situation was and he was intensely alive with the desire to take the proper action—he aspired to do the best thing. Then he said to himself: "I will put this aside now and think of something else and after awhile I will take a walk down the highway and when I come back I will take this up and decide upon it." He did not meditate upon it while he was gone, but if it came into his mind he looked for a bird or talked to the trees—his mind was in a state of abstraction — sometimes he would say: "Well, I'll sleep over this and tell you in the morning;" that is the same thing, there is aspiration, there is a mental act of separating the one idea from every other, which is concentration, and then there is a complete trust that you will know, after your rest, what to do. These steps are all preparatory and previous to the relaxation and passivity.

Thousands of people have used this formula with a desire to obtain a cer-

tain answer—and they received an overwhelming impulse in the direction they wished. This shows that the power that answers in the practice of the Silence is controllable by suggestion, even to an extent that it will give you just what you ask, even if it is untrue. *Therefore, do not ask for a certain answer, but ask for the truth. Do not command your soul to concur in preconceived ideas, but ask it to guide and instruct according to its will and perfect innate knowledge.*

Do you ask me what manner of things you shall ask for, under the practice of aspiration, forgetting and passivity? I would reply: Anything that is to affect in any way your mind, your body or your character; that is to be expressed primarily upon or through either, for, literally speaking, nothing affects one without affecting the three phases of the individual. They are inseparable in the present form of our existence. It is through the principles of the Silence that cure takes place, when it occurs, whether the scientific formula of the Silence is

used or not. Healing is much more likely to occur if the formula is used, for that is the best way to get action upon the power that heals.

All who are informed upon the scientific formula for healing know that it is, as described above, under passivity; but instead of the patient himself trying to concentrate upon the change he wishes and then forget it a second person gives him the suggestions while he is passive. Do you, then, realize how I became acquainted with the virtues of the Silence?

It is no uncertain power with me when hundreds of people afflicted with every form of disease common in this country are among those who have responded to suggestions given under the principles taught herein.

Every undesirable habit has likewise disappeared when treatments were given in that form; insanity of manias as well as general insanity has responded to the same principle.

Self-consciousness and lack of self-

confidence, the two conditions that have stood in the way of success in more people and defeated the best hopes and possibilities in business, education and art in more instances than all other barriers combined, have been completely corrected in countless numbers by the power and methods of Silence.

Referring to the beginning of the subject, the formulas of the Silence, you will recall that I said these forms were proper to follow for a time. As a formal practice deliberately prepared for, they can be dropped after a time, because there is a law that at whatsoever you fix your standards, that occurs spontaneously. The formal, daily practice is to impress the soul that your will standards are to act in accord with it. When you have established the habit of turning the mind aspiringly within, you will then at all times, regardless of noise or people or any other conceivable thing, fulfill the laws of the Silence. This is active Silence.

The purpose of all formal practice is

to reach the point where one does the thing spontaneously, at least in principle.

Let it become the standard of the individual that out of his soul shall proceed the solution of his problems, then in the midst of his speech the lawyer or the platform speaker will receive the instruction—will speak the words out of his soul as literally as if he had aspired, forgotten and sat in the quiet for a half of an hour. What we call subjective artists of any sort are those who have in some way come in touch with the soul. The accomplishment of this sort through the objective effort to learn the thing so perfectly that it can be done with ease, can be reduced to months by the formal practice of appealing to the soul under the laws of the Silence to impress the consciousness or use the body to express the thing. Objectively to let go is the most difficult lesson to learn, but if aspiration to do that with reference to anything is followed by the attitude or standards of the Silence, mastery is easy. Instead of living an attitude that

we are learning something, bringing it in from the outside, let one conceive of the truth that the knowledge and power are within; that the soul shall, therefore, express it. Then remember that the soul expresses itself upon the passive principle, literally meaning that one objectively becomes surrendered, becomes as a little child in the soul's hands.

After the high estimate has been put upon the practice of the methods of the Silence for the purpose of curing disease or habits and for the development of physical power or skill or for intellectual attainment and art culture, for the establishment of poise and the increase of harmony in many directions, still there are untold blessings that mean more to some of us than all of those and other things thus far mentioned.

Emperor Marcus Aurelius wrote: "Men seak retreats for themselves, houses in the country, seashores and mountains, but this is altogether a mark of the most common sort of men, for it is in thy power, whenever thou shalt

choose, to retire into thyself."

"For nowhere either with more quiet or more freedom from trouble does a man retire than into his own soul, particularly when he has within him such thoughts that by looking into them he is immediately in perfect tranquility; and I affirm that tranquility is nothing else than the good ordering of the mind. Constantly, then, give thyself this retreat, and renew thyself." Had the Emperor given us a practical formula such as is given in these pages what a benefactor he would have been to all mankind.

So do I find, for the purposes he mentions, the matchless value of the Silence, for that is the great Ocean of Love, of God, in which one can immerse himself completely and find afterwards his perceptions clear and his heart at ease—all anxiety, all doubt, all fear have departed. An indifference comes that makes one master over things, conditions and himself. The Silence is the Holy Ghost, the Comforter that Jesus

said he would leave with his disciples. Not that he meant he might take it away with him if he chose, but that he had taught them to enter into the closet (the quiet) to pray and there meet the Silence; before departing he had revealed their God within to them, so they were possessed of the Comforter, who should also teach them or interpret for them.

If distress threatens to come, use my formula to find the retreat and see how quickly peace is again enthroned. I cannot exhaust this subject; I only wish to set you to thinking, for you will find the individual need, always, if you use our psychology laws of the Silence.

Then, there is the feature of real companionship in the soul's own world—by which I mean not only the real companions, but the companions as they really are. You have to make every allowance for the false or limited in the objective expression of any one to love him as you wish to. Not that your companions are intentionally deceitful or

lacking, but that it is impossible for the exterior to express all that the soul is. When I retire to my innermost self as I teach herein I find my own as my own really is, and while I see others, too, as they are, since they are not congenial to me they are not mine; and I bless them by letting them alone and then find my world just as it is peopled upon the basis of the All-knowing, and they are perfectly adjusted and adapted.

Some readers will be disposed to pass this over lightly, not to return to it until through objective bad choosing they meet with terrible disappointment in some one, then come back and seek remedy for their heartsickness. You will find your remedy, but I wish to impress you with a great meaning and value in this world which your soul has peopled with a choice based upon fitness. If one grows it must be upon the principle of unfoldment from within, yet we have discovered that he grows upon what he brings up to his consciousness, to his realization. The soul's food is in blend-

ing with its own—not only stimulation, but food, too, can be found in consciously communing with those subconsciously present.

The unspeakable loneliness with which men suffer can be removed when they see this lesson that shows the approach to the Silence. Follow your own inclinations upon the subject of meeting and communing in your inner self with those that have departed; I am treating the subject of companionship with your own whether present in body or miles from you. It makes little difference if you are present together in body, you still have to get into the depths of your soul, each does, to know the other. You need not cast out of your objective life all who cannot get into your soul life, but you will be very fortunate indeed when your soul indicates who are the members of your real self and who can never become so. Your chief disappointments in people come from an effort to take

them to your heart and companionship in a manner for which they have no quality.

Visions

ISIONS of a sublime sort are of frequent occurence in human affairs, but the individual usually has been so overawed by the experience that he at once set out to make it as mysterious to himself and others as he could. He has thought that some figure he called God had spoken from some remote corner or high place in the universe through symbol, and being an object of such high honor, according to his interpretation, he must compel other men to honor him by looking up to him as had his God. So with meaningless words and long dissertation he has led himself and others away from what would have been a very useful instruction.

Upon the subject of visions I will give you the simple facts by which we not only explain what they are, but how to obtain them.

I could not estimate their value if I exhausted all language, for objective

language as such is limited to time, whereas the merit of visions belongs to all eternity.

Heretofore when the question was asked as to what a vision is and it was answered by saying: "A message from God," there was about as much explanation as is given to the child when he asks: "Where did baby come from?" and he is told that God gave it to them, or "Where did the flower come from?" and he is told that God made it. The child is entitled to the details, even if in a sense the answer given is true (however, it never was true in the sense of the individual who used it who said God made the child or flower under especial observation from His seat on a throne far away).

We are constantly using the word image, to stand for all things not present or in form, so we might not distinguish between a vision and an image of the ordinary sort and source.

In an image, you have a mental picture in which you are aware that you gather

the different elements to make up the whole, as a mental selection. You may begin with a picture of a horse upon which you can place in your image different individuals one after another. You may begin with a house and add its windows and its doors and its roof and its paint and its chimneys, and a flag-staff, if you wish. You have created the thing by the exercise of your objective mind and you are fully aware that you have no idea in connection with this image but that which is entirely within the range of your objective knowledge.

A Vision appears before this same mind which you use in creating a picture, but it does not come by the process of voluntarily reaching out to obtain the elements to assemble the image. You are possessed of a picture just as plain as the other one, but it is, for the time being, as if a power entirely outside of your mind had set the picture there, which you cannot change. In fact, when you have this picture, which we may call the Vision, there is not a power of

the mind to add anything to it at the time, nor take anything from it. If it is a house without a flagstaff, you cannot imagine what that particular house would appear like with the flagstaff. If it is a vision of literal musical harmonies of sound, you cannot imagine a modification of the tones.

Shall I tell you now where this picture came from that was forced involuntarily into your consciousness? It came up out of your own soul; it was there created or there possessed and you have had the good fortune to become so related, conscious to sub-conscious, that the holdings of that subjective self have been passed over your threshold of consciousness and you saw something that God keeps in the inner storehouse. The Universe has all knowledge; there is no knowledge that is not possessed by the Universe; the Universe gives over to each individual member a complete and perfect knowledge in every form that in any way pertains to that individual. The past, present and future of the individual

hold interest for the human soul at all times, therefore they are known to it; the pattern which the individual could fulfill is known at all times by the individual—it is all stated when we say, complete and perfect knowledge, that in any way pertains to the individual, is held by the human soul—you can regard it as that which the Universe gives him or that part which he fills in the Universe; it is a practical thought to us only when we voluntarily conceive of it; that all knowledge and all power and potency for the individual are ready and always within him.

A Vision is a picture, preferably, an ideal from God, the God that the innate self is.

All inner knowledge and power are to be objectified or to be used in practice in the three phases, spiritual, mental and physical of the man. The man is not typical of the Universe until the same principles of harmony prevail in his mental and physical processes that are innate in the soul.

This comes only after voluntary aspiration. To make aspiration fruitful we must comply with the terms of the subjective, upon which it gives its knowledge and its power over to the outer consciousness. When the objective department of man becomes a unit with his subjective he then blends with the Universe—pulsates in unison with it.

The Power that Heals

AY after day, month after month and session after session of medical study and listening to lectures I watched the manifestations, anatomical, physiological, botanical, of disease and healing but from no source, while in this study did there ever come any explanation of the power that produced the marvels. The surgeon would explain that we could clean up a wound and bring the parts together, then there would occur the multiplication of cells with many series and varieties until presently union would take place; he never taught by what power these things occurred.

The only manner in which any ever approached the subject of the power was in ridiculing the stage in medical history when they taught that spirits directed and controlled all the phenomena of disease and to be healed required the placation of the controlling spirits. You may imagine one's disappointment at never

receiving any interpretation of the power that produces so large and varied a class of phenomena as that which is comprehended in the elaborate study of medicine. Theologically speaking, they formerely taught that all things are done either by God or the Devil; if this were true then one should disclose the rules of action governing those competitive powers so as to obtain the thing needed at their hands.

Whenever a different mode, (so-called new mode) of healing is championed it would seem, from the claims, that no one was ever ill who had become well again previous to the launching of the "new mode." Our teaching upon this subject is unique: We declare that there probably was never a charm, nor drug, nor man, nor theology, nor any other object that claimed to be a power to heal that has not healing to its credit. Man has always been getting sick and getting well again and he has always used some mode of healing; his methods have varied from time to time for in one period

there will be some prevailing method, at another time the leading practice is quite different.

I have not spoken to any one upon the subject that has not told me of something alleged to have healed persons which I had not been informed upon and I never feel disposed to doubt their truthfulness for I know that anything may be used and coincident with its use the individual will become healed and many times he would not be healed had not the thing been used.

I am confident that had Moses not have erected the brazen serpent on the pole and caused his people to look toward it for healing that many more would have died from the bites of the serpents. I am credulous when the claim is made; that a king applied his great toe over the seat of the disease in disorders of the spleen with healing as the result. I believe Mesmer's efforts were followed by thousands of cures—I know they ought to have cured thousands that had been pronounced incurable at the

hands of other medical men. I know that Braid with his hypnotic method should have cured many. I know fully as well that the bones of the saints and the laying on of hands and the ashes or dust of the bones of the saints and the holy oils and the springs have thousands of genuine cures to their credit.

The various schools of medicine, although extreme opposites in their methods, are all successfull in that they give their treatment and cure often follows; and one school is just as successful as the other when one has an equal opportunity with the other. I wish to bear witness positively that thousands of cures have taken place in recent years when a theological formula was used in the treatment.

I wonder if there is anyone of the present day who would say there was any efficacy in the brazen serpent, in Mesmer's magnetism, in Braid's hynotism, in the bones, dust or ashes of saints or the oils, or the hands laid on, in the thousands of forms of charms, or the

varied prescriptions or the theological formulas—that any of these things are themselves, the Power that heals? They will all have to go into the same class in their relationship to healing for they all have cures which have attended upon their administration. In the light of the present day knowledge of the Power that heals, they are, in the actual sense, related to healing as by coincidence the application of the accepted method is made and at the same time the patient recovers.

The conclusion of the psychologist or any one else who examines the history of healing is this: *The Power that heals is within the individual who needs to be healed;* the practical psychologist has disclosed that this power is a form of intelligence, is not the outer form of consciousness but is subconscious preferably called the soul. All manner of things have been taken at a suggestion value and have caused the soul to heal because suggestion is the key to the soul's action; any suggestion, charm,

drug or theology that can be received as a suggestion sufficient to create expectancy in the soul can provide for the mental attitude involved in healing.

None of the methods, above described, are attended by healing in one-half of the instances, so are far from being scientific.

Only that method which provides for access to the soul to convey suggestion and create expectancy can ever become scientific.

Suggestions given to one who is in a passive state create soul expectancy. The Power that built the body, the soul, must heal it.

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